

The Temple Artisan

MAY, 1918

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Mysticism and Social Science

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THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Halcyon, California.

The Temple Artisan

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The Temple Artisan

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No. 12

Behold, I give



unto thee a key.

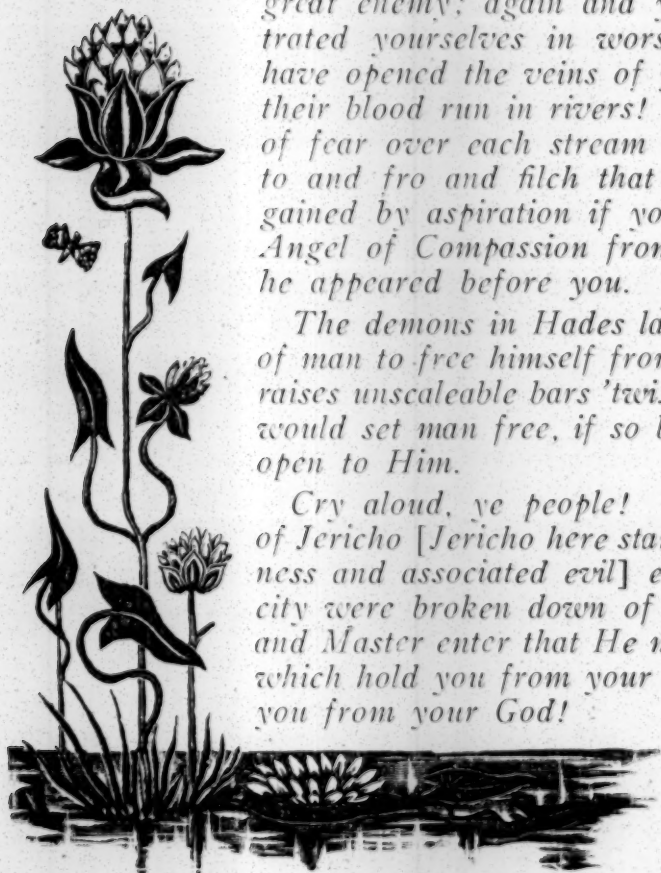
THE WALLS OF JERICHO

"Are there none to hear me cry?" you say, if you lie bound and fettered by sense indulgence, enslaved by the arch-deceiver, Time, and blinded by false ambition. What hope of release have ye if ye are of these, until the Mighty One shall come to strike your fetters off, to bind the arch-deceiver and to open your eyes to the glory of self-abnegation?

Age by age ye have slavishly crowned your great enemy; again and yet again have ye prostrated yourselves in worship at his throne. Ye have opened the veins of your fellow men and let their blood run in rivers! Ye have built a bridge of fear over each stream whereby you may cross to and fro and filch that which you might have gained by aspiration if you had not banished the Angel of Compassion from your midst each time he appeared before you.

The demons in Hades laugh at the futile efforts of man to free himself from bondage, the while he raises unscaleable bars 'twixt himself and Him who would set man free, if so be the Paths were made open to Him.

Cry aloud, ye people! Break down the Walls of Jericho [Jericho here stands for combined selfishness and associated evil] even as the walls of the city were broken down of old, and let your Lord and Master enter that He may strike off the chains which hold you from your kind and therefore hold you from your God!



FROM THE MOUNTAIN TOP.

SPIRITUAL LEADERSHIP.

It is upon the great man, the man or woman with the Great Vision, however lowly the station now, that the responsibility for right government in the future will rest, and therefore upon him or her rests that responsibility now,—the responsibility of fitting himself or herself for spiritual leadership. There will be no more statecraft in the day of the great outpouring of the Christos, and that outpouring will open the eyes of the blind—the present selfish, egotistical, ambitious rulers, or would-be rulers of the earth. They will then be only too willing to follow those who have had the Great Vision and have taken opportunities to widen that vision by means of personal sacrifice,—the sacrifice of early ideals and ambitions, as well as selfish desires.

The Great Vision has shown them that until the present race of mankind has reached its mental and physical apotheosis, no form of government can be lasting; therefore whatever be the difficulties he must surmount, however much he must sacrifice lower desire, his one great end and aim must be the attainment of Spiritual Wisdom in order that he may become able to help his fellow men to understand themselves in the day of reorganization. It is appreciation of these facts which are the distinguishing marks between the great and the little man in the eyes of the Masters.

Evidence of the power of discrimination in the average man of this period is becoming daily more difficult to secure by those among us who watch the signs of the times, for the truly great man among the masses of humanity is becoming more and more rare. There will always be the little men, the short-sighted men, to the end of the age; men who fail to catch the Vision, men who fail to perceive that no form of force, no intellectual concept of government of world or nation can have any permanent stability or be anything but a temporary expedient until there comes a world or nation-wide revival—an outpouring of the Holy Ghost (to use a biblical term) which will wipe out once and forever the lines of separation between man and man. It will do this because, with the outpouring of this Spiritual Power, brought about by the redescend of Great Hierarchies, the Father-Motherhood of God, the Sonship of Man—the Christos—there will come such a revelation that the differences which are bases of separation must disappear by their very weight, their burden on the heart of man.

THE JUNCTION.

TEMPLE TEACHINGS. OPEN SERIES. No. CXXXIX.

It is not difficult for the normal human being to perceive the outlines, the uses, the possibilities of a finished product, but it is indeed difficult to perceive the design and purpose of an uncompleted object by means of any one section alone, yet the occultist is frequently called upon to do so. When the average person attempts to formulate some idea concerning the physical plane his mind naturally turns to visible objective forms of his own little world. It does not occur to him that there is an actual state of matter, a universe in itself, just below and another just above the physical plane, wherein are constantly occurring all the changes which make his world what it appears to be to his senses. These intermediate planes or states of matter are not those to which the term "astral" has been somewhat promiscuously applied, but are exactly what the term "intermediate" implies. It is within these planes that occur all the vibratory action which changes the substance of one form into that of another, and these changes occur under the direction of definite laws which pertain to those planes alone and are completely under the direction of the Divine Builders of Form. There is a certain correspondence between the under and overtones of music and the intermediate planes, as there also is between Life and Death, and between Fire and Flame, etc. To the psychic and the dreamer the phenomena of the intermediate planes is observable by means of the psychic senses, but neither one is able to bring back to the waking senses the consciousness of the processes of change, or of the laws which govern the same. He may perceive the almost immediate change in one form or another; for instance, a well known face may change form and features; the wall of a building may crumble and re-form on different lines, labyrinthine paths may lead into or cross each other without visible cause, whole cities change into other cities while there would appear to be no purpose to be served, no object to be gained by such changes. But if the physical or astral eyes might pierce those planes where the changes were instigated and carried out, and the human Ego could guide the elemental forces producing such changes the process of changing an undesirable quality, characteristic or feature into more acceptable form would be much easier than is possible by the slower methods of undirected nature.

A junction is a point where two or more lines meet, and the term seems peculiarly apt in referring to an intermediate plane.

The idea of a 4th dimension of space is commonly accepted, but that there may be a 5th, a 6th, and a 7th dimension of space is not so well understood, nor is the fact that these dimensions are in fact junctions between definite states or planes of substance wherein is accomplished the evolution of the human soul.

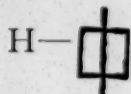
The 4th dimension of space, the "withinness" of matter, as it is sometimes termed, and the first intermediate plane beyond the physical are identical. The instability of matter is a well recognized fact, but that there is a definite point or place wherein the impulse to change form,—to pass from one state of vibration into another is given and the change accomplished, is not of common knowledge. The changes which appear on the physical plane take place in the cells of the objective form, and eventually appear in some modification of that form. The changes which take place in the substance of the Astral and Mental bodies first occur in the molecule and atom; but it must be remembered that the changes are instigated and produced on the intermediate planes between the full planes upon which substance is stabilized to a much greater degree.

To the physical eye such changes as occur in outer forms appear to be somewhat dependent on time; but time is not a factor in the production of such changes on interior planes. It is on the intermediate planes that the initiates, the great Masters, accomplish their seeming miracles, and whether consciously or the reverse it is on these planes that the human Ego must work to change any part of his nature. If physical man desires to make such changes more rapidly and intelligently than they are being made by nature he must strive to identify the lower mind with the Higher Mind in order that he may be able to observe the action of controlling laws of substance on all interior planes, for those laws differ greatly from the laws which govern matter of lower rates of vibration.

Every quality or characteristic in the nature of man has taken a definite form in the individual aura, and is subject to change. As before said, changes may be made by man, but in order to make them man must understand somewhat of the nuances of form and of the significance and subtleties of curve and angle, line and square—deep mysteries which only the Higher Self can solve. This is one more reason why man should make every effort to gain the needed identification with the Higher Self.

Every conscious effort he makes takes him another step toward

that end, and the step which brings him to a realization of the aforementioned intermediate planes or junctions on which the real work of changing form takes place is a most important step.



THEOGENESIS.

Sixth Stanza, Fifth Sloka

"Said he to them, 'I am sent to light the fires within your hearts, and I will stay with you until the Sacred Light shall shine so bright that every foe will be revealed before your eyes, but you alone have power to stay these foes. Go ye forth to gather fuel and lay the fires aright.'"

"He called aloud, and the Great Mother descended with the Lipikas. They cooled and pressed the fiery sparks. Where they had been Three, Four and Five angled when the long night fell at the close of the Fifth, they were now moulded and pressed into the Sixth and Seventh angled."

It must be remembered that many cycles of time intervene between any two of the events recorded in these stanzas or confusion of mind will be the result. For instance, many cycles of time must elapse between the cycle in which the primal evolutionary impulse last noted begins its work of development, and the cycle which will open when the event occurs which is noted in the first sentences of this 5th Sloka. With the increase of vibration to a more rapid degree, it would seem that substance or matter must reach a point of action when a new development will occur which would correspond to a call or a demand on a higher power for help in order to continue a course already mapped out. The words, "He called aloud," would indicate that such a point of action would actually occur before a still more rapid rate of vibration could be established: for instance, before "the Great Mother descended with the Lipikas."

Quoting from the 5th Stanza of the Secret Doctrine, "An army of the Sons of Light (celestial beings) stands at each angle, the Lipikas in the middle wheel. They say this is good the first divine world is ready."

In the 4th Stanza we find the words, "Then the second seven who are the Lipikas produced by the Three." In the commentary on this Stanza Madam Blavatsky states, "The Lipika from the

word *lipi*, writing, means literally the scribes. Mystically, these divine beings are connected with karma, the law of retribution, for they are the recorders, the annalists, who impress on the (to us) invisible tablets of the Astral Light—the great picture gallery of Eternity—a faithful record of every act and even thought of man: of all that was, is, or ever will be in the phenomenal universe."

From the occultist's point of view, the Astral picture gallery of Eternity and the orthodox concept of the Book of Judgment referred to in the Revelations of St. John are practically the same: and the "moving finger," the recording angels, are the lipikas of the Secret Doctrine.

The Descent of the Great Mother with the Lipika indicates a pronounced activity of the feminine aspect of life, and preparation for the rebirth of a new race.

With the advent of a new race must necessarily commence a new record for each incarnating Ego. The Lipikas are only one of many hosts of divine beings, energies, forces, angels, individualized entities, which are aroused to action contemporaneously with the advent of the "Great Mother."

Each division of these hosts takes up its appointed task under the direction of the Karmic Lords. It is by means of the labor of these hosts, in one sense elementals, energies, that the cooling and pressing of the fiery sparks is accomplished. The cooling and pressing processes are evidently analogous to the effects of experience in all the fields of elementary life.

As the spiritual man—the Ego—first commences to clothe himself in matter,—“in the dust of the ground,” as the scribe of the book of Genesis describes this same process, in relating the story of the creation of man, he gradually takes on the qualities and characteristics of the aforementioned dust, becomes more material and less spiritual, and in the process naturally meets with experiences which correspond to cold and pressure: in other words, which lessen activity, reduce energy, and condense or concentrate substance in a state of diffusion or differentiation.

The subject of the various angles as quoted in the 5th Sloka is a deep mystery to many students unless they have looked up the mathematical or geometrical definition of the term “angle,” and intuitively caught the meaning of the common expression, “a line of life.” The geometrical definition of an angle is a point where two lines meet, or the point of intersection between two planes.

The Three, Four and Five angled races of the earth were those races who had come together from different localities, and from different sub-races and have intermingled, absorbing thus the different qualities and features of each other; in the end creating a new race thereby.

We see the same phenomenon taking place here in America in the present age. What is figuratively called "the melting pot" is producing a single great race by amalgamating the best qualities of the many races and peoples who have emigrated to these shores.

The Three, Four and Five angled races are those in which the five lower of the seven principles, qualities and conditions of gross matter are developed in excess of the two higher principles, which can only be evolved to their highest state of perfection in the sixth and seventh root-races.

According to all reliable and accepted prophecy the two great root-races will succeed the present, the fifth root-race. The two highest of the seven principles, *i. e.*, Higher Manas, and Buddhi—soul and spirit—will be pre-eminently manifest in the last two races, instead of being almost submerged as they have been in previous ages.

CHILDREN'S DEPARTMENT

Temple Builders—No. 153

THE TOWER OF THE LOVING HEART.

What kind of sign are you hanging out? Shall I tell you about the sign I found I was hanging out without knowing it?

I was on the roof-garden. It was early afternoon; and Madame had gone down into the house to prepare for her students.

The house had been very warm, so we had carried a light fruitarian lunch out on to the roof. Here we had the breeze from the bay, and a welcome shade from the grand old oak that had its roots beneath the house and that spread its topmost branches as high as the weathercock on the highest turret.

I had gathered together my share of the lunch dishes to carry into the house, and was stooping over one of the couches to straighten the spread, when I saw something unusual in one of the windows of the upper turret. This turret room was on the floor just a little higher than the roof-garden—was, in fact, my bedroom where I never went to bed. I preferred to be out under

the stars on the roof-garden or on the little sleeping porch which hung like a bird's cage outside the bedroom corridor—its only screens, wisteria and honeysuckle.

Now, what I saw was this: a heart, suspended near by my writing table which stood in the center of the turret.

I had no fear. It was broad daylight. I did not expect anything unnatural. My happiest moments and lessons had come to me when I was most natural—when, in fact, I was communing with Nature. I must just be still now and willing to learn, and I would soon know what this heart wanted to tell me.

My eyes were riveted on the heart. It was dark colored, and I saw now that it had a silver-grey background. How strange that I had not guessed at once how that heart came to be there!

Why, just a day or two before Madame had given me a rustic chair for my writing table, and I remembered now that out of the solid wooden panel which formed the high back of this chair, a heart had been carved clean out. You could look right through the back of the chair, and the space of course was heart-shaped.

Well, today, the natural grey surface of the wood was catching the sunlight from one angle, while I from my angle was looking through the heart-shaped space to the shaded part of the turret. Hence the dark heart!

The presence of the heart accounted for, at once I began to think about the meaning of it all.

A heart, and in my room. A loving heart (for I would not think of any other), and in my turret. If only it meant that *mine* were the loving heart!

But no. That could not be the meaning. And, if I had not been so sun-burnt, you might have seen me change color 'as I quickly remembered one or two recent days when a loving heart in me would have made things so much easier all around.

"Well," I said aloud, "I may not have had the loving heart all the time, but I *mean* to have it. And I believe this beautiful sign was given me to help me to remember the thing that is most worth while."

A few days later, I was cleaning out the gutters on the roofs in anticipation of the rains, and I found two more chairs like mine. I found them in an unused part of the roof garden. One had been blown down and just wanted a little fixing; the other was hopelessly broken, but the beautiful back panel was whole.

I *was* so happy to find these chairs. I took the panel of the

one and set it just as it was against the trunk of the oak where the trunk touched the roof-garden. The other chair I soon repaired and put it where I could see it from any part of the garden and from my turret windows.

There it stood out against the sky, on the free side of the roof-garden, sometimes showing the grey heart of stillness; oftenest the blue heart of happiness; and yet again, towards evening, the rose-pink heart of attainment with the promise of rest.

It was as though an inexhaustible love supply flooded the place. With those loving symbols about, I found I could understand Teddie, the white Spitz, better—even when he chased the chickens. Soon, I trust, I shall grow so faithful in loving that I shall not need signs—till then, I *must* be grateful for them.

One day I told the story of the Tower of the Loving Heart to the junior students who were learning with us something of the laws of rhythm and harmony, but who had for the moment got out of touch with these great, good laws. I told them, too, of my wish to live up to the sign I was hanging out.

My story was greeted in perfect silence. I was glad I was confident that I had told the story at the right moment—the results I could well leave alone. I remembered, too, back in my own childhood, how silent I became if happily impressed or deeply touched.

Perhaps a month later, the rains came and with them came very damp little pupils. I took their rain-coats and hung them in a warm corridor outside my bedroom door. When lessons were happily over, I told two of the students where the coats were, and asked them to bring the coats down.

I noticed more than two went on the errand, but the loving heart prompted me to overlook this. When they came down smiling all over, the youngest, a little Russian girl of about eight summers, ran up to me and whispered; "We peeped into your room to see the Tower of the Loving Heart."

F. G. McF.

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EDITORIAL MIRROR.

All proceeds from the One.



And in the One is the Essence of All.



In the above truth is the basis of the Law of Heredity. The creative cell of the parent becomes the child, but the child is merely an extension of the parent life with all the stored up character and potencies of the parent and the parent's ancestry back to the primal racial root.



Our heredity even goes back further than the racial root. As all life has come from the One Divine life—the one Divine Creative Cell—God—we have inherited divine characteristics and tendencies and powers, latent as yet, but ever seeking expression as outer development permits.



In heredity we have involved the law of Atavism which is the sudden expression in offspring of tendencies, traits and characteristics, mental or physical, that belonged to the ancestral line of far back generations. The traits have skipped several generations or many generations but suddenly manifest. This is the law of Atavism.



This pertains to races as well as individuals. Good, bad and indifferent traits and powers thus manifest. The race and the ancestral line thus become a storehouse of character, with now and then a burst of expression of qualities that pertained to ages before. Logically, then, the Divine potency of our primal origin from Deity may burst out at any time either in race or an individual. Here, then, must be the *Law of the Avatar*. That which makes an Avatar possible being an atavistic manifestation by hered-

ity of a period when, in the life of the race, divine attributes were in outer manifestation. Such attributes may have disappeared, been sunk far beneath the surface auric soil of the race or the individual, but the *seeds are there* and will germinate when the time and conditions are ripe.



In this fact and law we undoubtedly find the reason for the saying, "My redeemer liveth," for no matter how far a race or individual may sink in the scale of being, the atavistic or *redeeming* trait, based on the essential divinity of ancestry, far back in the morning time of the world, will assert itself and restore the status lost, that is, bring back the consciousness of kinship with the Gods—our spiritual birthright.



In all this we see the Infinite Wisdom of the Creator, for, in every atom of matter, he has implanted by virtue of our basic heredity with the Divine Ancestral Cell, the redeeming quality which, like the Christos or Avatar, will suddenly manifest in individual, race or world, in the hour of direst need. W. H. D.

THE TEMPLE HOME ASSOCIATION.

For the benefit of old members, as well as new ones who may not know much about the Association, it is fitting now and then to define the objects and purpose of this Department of the Temple work, which was founded and organized under direction of the Master at the time the Temple Headquarters moved to California. Under such direction several hundreds of acres of land were purchased which is still held by the Temple Home Association to be used and conserved for Temple purposes as opportunity permits.

The Temple Home Association is incorporated under a co-operative law of the State of California, and during the first years of its existence it engaged in various co-operative enterprises, furnishing land and capital to members or groups of members for co-operative business purposes.

In the main these business ventures did not succeed to the extent to justify the risk the Temple Home Association run, as in some instances, it had to shoulder losses. Hence, about five years ago the Board of Directors of the Association decided that

it, the Temple Home Association, would no longer take an active part in any co-operative venture, but would simply encourage co-operative efforts among members or others who might wish to come to Halcyon. The Temple Home Association would be willing to furnish land by lease or sale for such enterprises of members, but the risk of all business ventures would have to be borne by the members themselves. Thus for the time being, the Temple Home Association becomes a land holding corporation with the primary object of conserving this land for future Temple uses. Also, standing in the position of encouraging business activity, co-operative or otherwise, among the members located on its lands. Also to provide home sites for those who might wish to locate here now or in the future.

Membership in the Temple Home Association costs \$100. A membership certificate is given and the possession of this entitles a member to the perpetual use and occupancy of about one-half acre of land. This land may also be purchased outright and a deed given if desired. The price, however, may be more than \$100, according to the location and character of the land. In certain locations the Directors accept the certificate of membership as payment or part payment on land if desired by the member wishing a deed.

New members or others wishing information relative to the Association or who might desire to secure a lot for a building site or other purpose should write directly to The Temple Home Association, Halcyon, California.

TEMPLE ACTIVITIES AND NOTICES.

SPECIAL NOTICE. There is urgent need for help at the Temple Headquarters, the home of the Guardian in Chief. It is an opportunity that a student of Occultism should be able to appreciate, an opportunity for mutual service in the making of a real and permanent home among a few congenial people. Good health and some knowledge of the domestic needs of a home are requisites. What is commonly called "an all around man," one who is willing to do whatever is necessary in or out of the building, would be greatly appreciated. A man and his wife may be still better. If unable to personally respond to this call will you make some effort to put us in communication with some one you could recommend, and so "do

your bit" in the Temple army fighting against ignorance and wrong? If the central cell of Nation or organization is not well sustained, its other units must suffer from inanition. Address The Temple of the People.

* * * *

The First Aid Class of Halcyon, under the jurisdiction of the First Aid Division of the American National Red Cross, which has been taking the prescribed course under the instruction of Dr. Dower, has finished the course and was recently examined by a physician from San Luis Obispo, the rules of the National Red Cross not allowing the instructor to also be the examiner. The members of the class are now awaiting the report on their examination.

* * * *

Now is the time to plant flower seeds. See list on advertising page of the Halcyon Seed Company and order what you need and help start the nucleus of a seed business at the Centre. Every order helps.

* * * *

Owing to demand for same, copies of *Occultism for Beginners* have been bound in cloth with paper jacket. Price for cloth bound copy is 50 cents; paper, 25 cents, postpaid. Order from Halcyon Book Concern, Halcyon, Cal. In New York City, both the cloth bound and paper edition may be obtained from Brentano's Book Store, 5th Ave. and 27th St.

* * * *

WANTED—A Temple member stenographer and typist to take a place on the staff of workers at the Temple Centre. This need is vital as the Heads of the Temple work are unable to write and answer letters to members to the extent that should be done on account of lacking stenographic help. Any member who can qualify for this position and who desires to be associated at Headquarters should write the Centre.

* * * *

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Temple Scribe of any changes of address. Send such notice on postal card or otherwise direct to the Scribe.

Temple Builders' Lessons, attractively bound and arranged in series as "Nature," "Life Stories," "Temple Teachings Simplified," etc.; also songs and stories neatly illumined are now on sale by Temple Builders. Twenty-five cents for lessons; \$1.50 for songs and lessons.

* * * *

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

Temple Correspondence Courses

By MASTER H.

"THOUGHT": This Course reveals the creative power of thought and correlates its birth in form on the mental plane with later events on the physical plane.

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The above courses are offered at \$1.10 each.

BEGINNER'S COURSE

By F. A. LADUE and W. H. DOWER, M. D.

Without a clear understanding of the Laws of Solidarity, Cause and Effect, Seven Principles, etc., the student will be unable to understand the Teachings given by the Masters.

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By FRANKLIN F. WOLFF

Every form in the created universe has its geometrical base and is the symbol of an inner power. Every student needs this geometrical knowledge.

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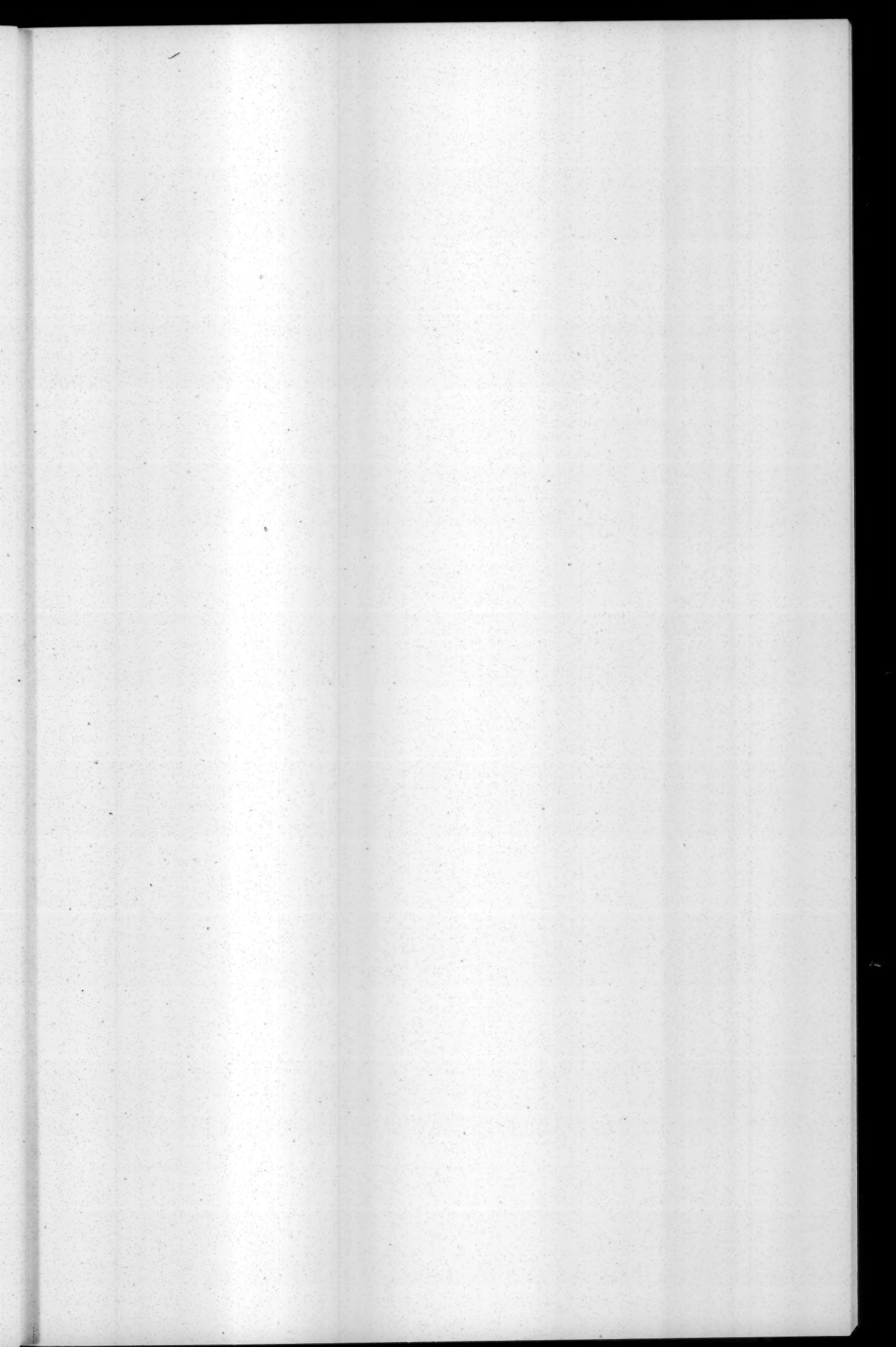
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